

ASSERTED BY THE
ANCIENTS*.

105

(of certain substances behind them) projected from it, which shadows they concluded to'lle thf\$ only substances and realities, and when they heard the sounds made by those bodies that were betwixt the light and them, or their reverberated echoes, they imputed them to those shadows which they saw; I say, all this is a description of the state of those men, who take body to be the only real and substantial thing in the world, and to do all that is done in it; and therefore often impute sense, reason, and understanding, to nothing but blood and brains in us.

xx. I might also shew in the next place, ho\y Aristotle did not at all dissent from Plato herein,

he plainly asserting,³ aAXr?v ovcriav -n-apa
rd marO^ra,

another substance besides sensibles,—
oveiav x^aj^ol* cmjv /cat jce^wpicrjusv^v rrv
cu<y0??Ta5v, a substance separable and also
actually separated from sensibles, —
aKiv-nrov ouo-tav, an imuioveable nature or
essence: — (subject to no generation or
corruption) adding, that the Deity was
to be sought for here; nay,

SUcll a Substance, rjv ^tuyefloc ouSsv
IvSs^frat £)(,au, aA-

,.Aa a^priG KOL aStatpj-ro'c £<m, as hath no
magnitude at all, but is impartible and
indivisible.— He also blaming Zeno (not
the Stoic, who, was junior to Aristotle,
but an aucienter philosopher of that
name) for making God to be a body,
in these

words ; avrog yap cra>jua Aeyft avat rov Osov*
arc cfi roSe ro

CIVTOQ

i7Q en? ; orav ourwt,' our av
/ctvofro, ovr ait re. wv* iirst SE
(rw/ia ftrrt, ri av ailro K(*))v£i

* M^taphj's. lib. xiv. cap. vii. p. 480. torn, iv. opeiv et
in mnllis aliis loch.

^b Libro de Zcnouc, Xeiiophae, ct Gorgia, cap. iv. p.

844. toin. iL ©per.